THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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STRIKE BOUND

FORTY years ago Galsworthy's play about a strike, *Strife*, was a sensation. It reflected, in the tragic way that Galsworthy presented the issue, the consciences of many people at the time. The strike in the play had been going on for a long time. Women and children were suffering and dying. The leader of the strike loses his own wife, but he still goes on fighting. Towards the end of the play in an impassioned speech he uses the following words:

> "'Tis not for this little moment of time we're fighting, not for ourselves, our own little bodies, and their wants, 'tis for all those that come after throughout all time".

That was the kind of language used by strike-leaders in the past. It is unlikely to be used by the leaders of the current strikes, or for that matter by the employers. It would be stretching matters too far to assume that anyone was fighting "for all those that come after throughout all time".

Brave Causes

There is a play that is creating something of a sensation to-day. It is *Look Back in Anger*. It is written by a young man of the post-war generation depicting the plight of his contemporaries—and many of his contemporaries appear to agree with him. The leading character at the end of this play cries out in a kind of agony that there is no "brave cause" left to fight for.

Industrially he is right, if a "brave cause" is to be understood as fighting for the future. Whatever is right or wrong in the present strikes they can hardly be concerned with passion for the future. They represent powerful organizations built into the structure of society using their power to obtain what they regard as their just due. Whatever else it is, it is hardly a "brave cause" in the sense of the strike-leader of the past. And the employers can hardly think of themselves as fighting in a noble crusade beyond their interests. The strikes, whatever their justices or injustices, belong to the modern state—in them the modern state is ticking over. Powerful organizations face one another and fight for what can be picked up out of what is going, and the Government of the day necessarily holds the ring and tries to prevent anyone from becoming dangerously hurt.

It may be a part of the mechanism of contemporary society; it may be the only way of settling certain difficulties; but many, particularly some of the young, apparently cannot regard it as a cause. There is something too stream-lined about the bargaining, clash of battle, and choosing the occasion. The future, and those who are to come after, hardly enter into it at all, and without the sense of the future there is no cause.

Ticking On

And that is the problem of the welfare state wherever it is found, and it is found in most states nowadays. What shall be worth living and dying for? A strike, whatever its justice or injustice hardly comes within that category. It is a simple breakdown of what ought to be the general decencies of the state. It is hard to believe that anyone should necessarily suffer in order to obtain better pay. The state is creaking, it is not doing its job, and it is hard for many to feel any loyalty to that kind of thing.

The introverted idealists of *Look Back in Anger* take it out of themselves. If opinion were free everywhere much the same kind of language would be heard from a generation that no longer speaks the language of its elders. Right and wrong need not be evenly distributed, but the welfare state that only goes ticking interminably on has not yet created the spiritual passion that gives the sense of "brave causes" to be fought for.

The Future

It is a problem of that question-begging word, spirit. Men have to feel that in some way or other they control the future and are responsible for it. Fighting just for the present leaves the future completely undecided. And everyone knows that after each industrial conflict the future is in that state. Precious little is gained for those that are to come after. The constant struggle of organized power within the state is not a pretty business. In the long run it settles nothing. It is a kind of sham battle that settles nothing. The brave cause is one in which the spirit feels it has room to move. Where it feels it is grappling with immensities almost beyond its power. Perhaps that is felt by those engaged in the current struggles, but whatever language they use, they cannot use the language of the social idealism of their predecessors. That is a bitter loss. How can that idealism be rediscovered? A great deal more than the conclusion of strikes depends on that.

A new philosophy of society is needed, and it has not yet been created. Galsworthy, Shaw, Wells, belong to a past era. Where is their like to-day? The modern society has not yet produced its true revolutionaries. The cruxt of "what is done" rests heavily upon everything.

PASTOR NIEMOELLER

By L. Baker Short

ON Thursday, February 28, a great rally of 1,500 people, drawn from Aberdeen and district, filled the largest hall in the city at a meeting addressed by Martin Niemoeller. An exceedingly busy man, he had troubled to come to Britain just for that one meeting in far-away Aberdeen. Prior to that, he had just spent 11 days in Poland, and then one day in Frankfurt, and was at once returning from Scotland for work in East Berlin. These are great demands on the energy of a man of 65. Why does he answer these calls? And what manner of man is he?

I sat well forward in the body of the hall with my friend the Jewish Rabbi of Aberdeen, himself a German refugee whose fingers are still malformed from the frostbite he endured in a Nazi concentration camp. We joined in the uplifting singing by that large audience of Old Hundredth to the famous words based on the old Psalm. We said together the Lord's Prayer, that one thing that binds all Christians together whatever their sect or denomination. And then I had a close view of Martin Niemoeller when he rose to speak. A man of rather less than middle height, he wore a dark suit, black stock, and ministerial collar. There was yet something about his bearing and neatness of the former naval officer. His black hair is now much grey, and receding from the forehead. His face is longish, with firm strong straight features. He has a fresh, healthy complexion, and is clean-shaven. Above all he has a pleasant smile.

For his speech he had a manuscript before him, but as he warmed to his subject he more and more left it. His voice rang out strong and clear, and he had a remarkable command of English, both for vocabulary and enunciation. Here was no emotional tub-thumper and old-fashioned revivalist. Indeed, his language was plain and unadorned, lit only by occasional flashes of humour. He expressed himself as afraid of "revivals" and mass-emotion. Here was a man very different from a Billy Graham. However much you might disagree with his orthodox beliefs, you could not possibly suspect his methods or his motives. What then is the secret of this man's power—this man who is one of the spiritual leaders of Germany to-day?

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His spiritual authority comes from the fact that he is a man whose religious faith has been proved by fire. His utter sincerity is unquestionable. From a fighter in Germany's first worldly war, 1914 to 1918, he became a spiritual fighter for God. And he sealed his change of life by defying Hitler's attack upon Christianity, and spending eight years in a concentration camp. Any man whose religious faith has been so tested has a right to speak with authority, and has a claim to be heard.

When I was a student in Germany in the 'twenties—in the years before Hitler had been heard of—I found religion in the German Protestant churches pietistic and otherworldly, divorced from the real life of this world. Pastor Niemoeller described how the persecutions of Hitler and the terrible experiences of the Second World War have begun to change all that. Hitler's evil challenged men's souls and spirits. Where in the collapse of humanitarian values could men find faith and spiritual authority? Whither could they turn from an effete organized religion? It was in this moral and spiritual extremity that German men and women rediscovered the Bible as a centre of spiritual authority and a source and storehouse of religious faith. It became a struggle of the Bible versus Hitler's "Mein Kampf". The long-neglected and unread Bible was taken down from its dusty shelf; and lay-people began to read and study it, and in its pages to find spiritual sustenance for all the problems of life in this world. So out of persecution grew real and true religious life. Once more the blood of the martyrs was the seed of the church.

Pastor Niemoeller explained that the modern German religious revival, as exemplified by the Kirchentag, is essentially a lay movement of both men and women. When Hitler put the ministers in concentration camps, for the first time laymen began to preach and take charge in the German churches. And when he sent the laymen off to fight in the war, then for the first time in German religious history the women began to exercise spiritual functions. When Dr. Niemoeller added that he thought that even St. Paul would have had to agree with the rightness of this new part played by women, he drew the largest applause of the meeting.

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The speaker then went on to describe a Kirchentag—how on to one large city from 200 miles around converge thousands of men and women and young people. There are great acts of worship. But the week is spent mainly in Bible study—in using the Bible to discover how to apply religion to every aspect of ordinary life—to the home, to industry, to politics, to international affairs. The young people perform religious plays. Here is a complete revolution from the former pietistic, quietist and mainly otherworldly attitude of earlier German religion. Here is Christianity finding a social and practical conscience. And about the whole proceedings is an atmosphere of joyfulness and gaiety. Not through mass hysteria but through natural Christian spontaneity the people sing their hymns on the trains, on the trams, on the streets. And then there is a final great open-air service for, as Pastor Niemoeller said, the gathering is "bigger than any church". Indeed, at the last two gatherings at Leipzig and Frankfurt there were more than half a million people assembled.

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"Bigger than any church". Each year the German Catholic Church sends fraternal greetings to the Protestant brethren at the Kirchentag. And the organizers of the Scottish Kirk Week stress their desire that all the different churches shall join in, so that the movement shall be bigger than any single church or denomination. This new German spiritual movement is no mere sense of national guilt following the Nazi atrocities. Nor is it a substitute for the emotional excitement formerly provided by National Socialism. Although a rationalist would describe it as "evangelical", and though it expresses itself in the terminology of orthodox Christianity, yet it is by no means fundamentalist. Nor did I detect any trace of Barthianism with its contempt for the worthlessnes and nothingness of human nature. Nor was there in Niemoeller any morbid exaggerated stress on the sinfulness of man. Much rather was there joy and hope in that men had found a fresh spiritual faith and trust whereby to live in this world.

FROM MY JOURNAL

By Simplicitas

("Simplicitas" is a minister who will contribute regularly from his journal to "The Inquirer".)

MRS. D. came back to church this morning after her operation. I was glad to see her. I think of her as one of the buoyant worshippers. Her mere presence seems to carry the service along. My wife says she slips into her place as unobtrusively as she leaves. A smile and a good morning and she is out of sight long before the more socially-minded have finished rehearsing among themselves the events of the week. Folk are many and have many needs. Parsons are alike in their need of worshippers whose thoughts join with their own in wordless worship.

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I was surprised to-day to see Lena Fairchild huddled into her shoulders with a scowl on her face. She has always been one of the brightest of children. More to win a smile

from her than because I doubted the answer, I asked if her mother was in. She stopped rocking the neighbour's pram for a moment and mumbled that her mother had got a job and wouldn't be home until six. I didn't look further for the cause of her dejection. Here was another little one added to the multitude of the abandoned. I can't think that the pretty clothes and the fancy cakes her mother will buy with her new income will bring back the joy into Lena's eyes. I remember the times I have dropped in to find Mrs. Fairchild presiding over a loaded tea table, with a few of Lena's little friends for good measure. They never were a poor family. Now they are poor indeed.

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I remarked this morning to my bank cashier on the delightful weather of this early spring. "You're the first one to-day who's thought so", he replied. "Everyone else has said we shall pay for it later". He went on to say how gloomy he found his customers as a whole, and how the richest woman of them all is the worst of the lot. He said it reminded him of a Wayside Pulpit he once saw that said something about two men looking out of prison, and one saw mud and the other stars. It is good to know that the posters outside our churches carry our philosophy where our words cannot reach.

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It was like the most expensive florist's shop outside the hospital to-day as I hurried through to spend ten minutes with Mrs. P. before official visiting time. There were pounds' worth of flowers, and my old friend told me they would all be cleared away in a couple of days. She could talk of nothing but the pansy root which a grandchild had planted in a jam jar for the woman in the next bed. All the nurses watched for its next bud to open, and even the doctor on his rounds stopped to judge its progress. Hospital wards need flowers to bring life, but I think simple flowers bring the life which simple people understand. I would rather spend money on help in the home to which the invalid returns and buy a few boiled sweets to while away the hospital hours—not forgetting the pansy root in a jam jar.

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Mrs. S. apologized this morning for her absence last week. She said she had been out visiting on the Saturday and couldn't resist the cream cakes provided for tea. "I know I shouldn't have", she said. I recalled to myself that only three weeks ago my sermon had been about self-discipline. I sometimes think congregations seldom remember one's sermons—except the bits they can apply to other people.

THE CENSORSHIP

By R. W. Wilde

It was announced recently that the British Customs Authorities had refused entry into this country of two volumes by a contemporary French author, Jean Genet. The books were destined for the library of Birmingham University, but the authorities refused them entry, on the grounds apparently that they were immoral.

There could have been little danger to the community in giving right to entry to these books. For one thing, they were in French, which is not read by a vast number of people. Whilst, for another thing, they were to have been placed only in the reference department of the university library. A responsible university has its own safeguards, and can ensure that the volumes, if really likely to pervert youthful minds, will not get into the wrong hands.

But the incident raises wider issues. For three centuries in this country we have worked largely on Milton's principle that Truth and Falsehood can safely be left to grapple together in the market-place, and that truth can be trusted to look after itself. But there is probably truth in the contention that the Puritan has always been suspicious of literature. Probably many good people would, if they had the power, do away with much in the world's masterpieces.

There is something more than a little invidious in this assumption by a few that they should possess the power to decide what shall be read by the many. Who is to police the policeman? Who is to censure the censor? I recall an amusing incident in a town where I used to live. A certain book had been placed upon the library shelves, largely at my own suggestion. After a time the wife of one of the civic officials roundly upbraided the Public Librarian for allowing the work to stand upon the open access shelves. Accordingly, it was withdrawn and placed in the Librarian's private room, and anyone desiring to borrow it had to make contact with him personally. He was surprised to find thereafter that the calls for it were numerous, and still more surprised to discover that the lady was recommending it widely to her friends.

I have a feeling that censorship squares ill with the Liberal Religious outlook and convictions. We agree that the very young must be protected from mere nastiness and brutality. But our concern can easily override caution and wisdom. There is no evidence that the minds even of children are really perverted by the reading of horror papers and blood-curdling narratives. Children are pretty tough, and have a real flair for distinguishing between fact and fantasy. They do not grow up to be cannibals and sadists because their minds have been saturated with the exploits of gunmen and Space visitants. It is a complete mistake to imagine that juvenile delinquency is the outcome of witnessing lurid films and pictures of criminal activity.

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As for adults—psychologists and sociologists have found no solid evidence that perversion waits upon an acquaintance with dubious literature. The most that can be said is that where a pathological imbalance already exists an individual may possibly be pushed a little farther along the road of abnormality by reading a certain type of literature. To impose a censorship upon the whole community in the supposed interests of this very small minority is as if one should prohibit all motor-cars because a few speed-maniacs inflict destruction and death upon the highways.

On the other hand, the evils of censorship are not far to seek. Civil servants (for whom, as a class, I have the greatest respect) are not, surely, the best judges of what is good or desirable in literature. And the more "hidden" and obscure a censorship becomes, the worse are its effects and consequences. Censorship arises from the assumption that a few, often self-appointed, may safely dictate what shall be accessible to the many. It insists in keeping the majority of mankind in leading-strings. And, like dictatorship itself, it operates to prevent a wholesome maturity of mind and character. People grow up by being allowed to grow up. Keep them for ever in a state of virtual tutelage, and they may well fail to mature into full manhood altogether.

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The absurdities associated with the Lord Chamberlain's censorship of plays are well known. It has prevented the stage production of responsible and creative plays, and allowed through its scrutiny plays whose sole motive is sexual indelicacy. Whilst for the Roman Catholic there is the notorious *Index Librorum Prohibitorum*, whereby a large and ever-growing catalogue of books are forbidden to the loyal Catholic to read. In the whole of Eire, for instance, no volume of Sigmund Freud's can be consulted, even by the most responsible scholar, in a public library.

Liberal Christians are the heirs, and, I think, the truest heirs, of the Reformation. And the Reformation began as an assertion of the rights and dignity of the human individual. For those who believe in freedom, all censorship needs watching with a careful eye. And, in this age, when the powers of bureaucracy are growing so subtly and fast, we should maintain the vigilance that is the price of liberty.

COMMENT

A Diversified London

One of the things that surprises many of those who visit London for the first time is the extraordinary dullness of the vistas that are offered to the sightseer. Apart from a few well-known sights, most of the streets are oppressive in their uniformity, and that is true both of business and residential quarters. The recent willingness to depart from the regulation height for buildings is a refreshing innovation, and this tendency is carried further by the permission given to the New Zealand Government to proceed with the erection of its new London Office, which will be mainly of four storeys, crowned by a tower of thirteen storeys reaching a height of 225 feet. Like all improvements it has had to run the gauntlet of many authorities, resulting in a year's delay in beginning the building. We cannot hope to compete with New York in the matter of an impressive sky-line, and that is not necessary, but there is a unique kind of pleasure to be got from moving among well-proportioned buildings, of which we may not be always conscious, but which is bound to have an excellent "background" effect on our temperaments. A short time ago I was with half-a-dozen overseas visitors to London, when the discussion turned on what was the finest view in London. Many might have thought that it would have been the sweep in the Thames from Westminster Bridge to St. Paul's, but the first place was given in this case to the view from the bridge over the lake in St. James's Park, looking toward the War Office. To myself that view has always been fascinating, evoking memories of "many-tower'd Camelot".

Good in Parts

Nothing makes me so much aware of the distance that separates the Western and the Communist view of life as the apparent impossibility of getting a completely reliable view of what is going on in Russia. It would be a matter for great wonder if a country with such great resources were not able to show fine universities and other institutions: and a visitor from abroad is all too apt to be led away by such exhibits, especially if received and shown round with the courtesy extended to an official guest.

I would be inclined to attach great importance to the report of the delegation of British miners that has recently paid a visit to Russia. They seem to have had the impression that they had seen a magnificent façade, but the glimpses they had of what was behind were shocking. Magnificent palaces of culture and rest homes, co-existed with appalling housing conditions, and a great absence of transport between various towns and communities. "It made us feel", says the report, "extremely embarrassed to see women performing in mines and factories body-straining tasks which would here be regarded as extremely heavy for men".

The exhibitions, it appears, are as splendid and imaginative as the shops and stalls are "drab and terribly unattractive". Above all, the delegation saw no evidence of any complete right of the worker to assert his independence either now or in the future.

Racy of the Soil

One of my happiest theatrical memories is that of attending a performance of Synge's *Playboy of the Western World* at the Abbey Theatre, Dublin, during the First World War. I was reminded of this by the announcement that Sir Laurence Olivier is to present in London, in conjunction with the Australian Elizabethan Theatre Trust, the successful Australian play, *Summer of the Seventeenth Doll*—the first time that an Australian play has been acted in the West End by a cast entirely Australian. An Australian critic—quoted in *The Times*—said on its first production last year that the audience felt "as American audiences must have felt when O'Neill first began to assert American vitality and independence in drama or as the Irish must have felt when Synge gave them *The Playboy of the Western World*". This play deals, apparently, with Queensland sugar-cane workers who are in the habit of spending the off-season months with Melbourne barmaids with whom they set up house. Not a pretty subject. But even Synge's play was bitterly criticised by some who considered that it libelled the Irish, and most of O'Neill's powerful plays deal with very sordid aspects of human life. After all, however, stripped of its glamour, the same may be said of much of Shakespeare. The growth of a vigorous national theatre is, with all its shortcomings, one of the greatest advantages that can come to a people; for a vigorous drama is the uncompromising enemy of narrowness of mind and personal and national hypocrisy.

Commentator.

FROM THE KHASI HILLS

By Margaret Barr

"CREEPING like a snail unwillingly to school"—not in the Khasi Hills. A new group of children, fourteen strong, twelve girls and two boys, came gaily over the hills to Kharang at the end of January, five of them having waited a whole year for this opportunity, since they passed their Junior Basic Examination from their own village school in December, 1955, just as I was about to leave for England. I had sent word that I should re-open school on February 1, so I was a little taken aback when they trooped in on January 31. I consulted the calendar to see if I had somehow lost a day (a not unknown event in Kharang). "You said you would start school on February 1", said they, "so we had to come a day early to settle in". So here we all are, and my sympathy with the old woman who lived in a shoe is greater than ever before.

The first thing to report is that the climate seems to have gone mad. Our average rainfall over the years '51 to '55 inclusive, was 180 inches, maximum 220 in 1951. Last year it was 289 inches. When I arrived in Shillong on January 8 we had three days and nights of heavy rain (8.6 inches in the the Kharang rain gauge), a phenomenon unknown in Khasi memory. And on January 31 it was again raining heavily, a sad welcome for the children coming to school. Perhaps the clerk of the weather is trying to see how easily discouragable we are. He ought to know by now that it takes something more than rain to discourage a Khasi—or me.

The next thing to report is the progress of things during my absence. The last batch of children (now all 17-20 year olds) are all doing well. Bill is a trained Junior Basic teacher and has been entrusted with the task of starting a new school in a village three miles from here. And as there is not yet a school-house there he is living here temporarily and helping me, to the delight of all concerned. The three girls, after a year at the Gandhi Ashram, where village girls from all parts of Assam are trained for village work, are just starting a course of midwifery at the Red Cross Centre in Shillong. They have matured splendidly during last year and I am looking forward to having them as fellow-workers in this part of the country as soon as they have finished their training. And Bung, who stayed on during my absence and worked faithfully looking after the animals and buildings, has decided to go to school in Shillong and work for his Matric. This is a disappointment, as I had other plans for him and hoped for his help with the new group of school children, but it cannot be helped.

The health and maternity work has gone ahead by leaps and bounds under the new nurse whom I left in charge in January, '56. She had 92 ante-natal cases last year, some of them from villages as far as ten miles away. And the number of general patients coming for medicine, treatment for burns, and what not, numbered over 700. All of which shows how desperately badly needed are such centres as this in these out of the way places as yet untouched by Government schemes of Health Welfare work.

The craft work has been at a standstill for lack of school children and also for lack of equipment. But we now have two looms and with 14 children in residence the place should soon be a hive of industry. The nurse has a friend staying with her who is excellent at sewing and knitting and

has offered to help by teaching these subjects. As she has also read up to Matric I intend to let her teach Khasi as well.

But the highlight of the year so far was last week-end when we received a visit from Dr. Hitschmanova, of the Unitarian Service Committee of Canada—not alas! at Kharang, the journey out here being more than she dare venture upon, but in Shillong, whither I repaired to meet her. On Sunday she addressed a combined congregation of the two Shillong churches. She is a most inspiring and lovable person and I have come back from meeting her like a giant refreshed and much encouraged to know that I can count on help from the USCC for the development of the health and maternity work of my Centre.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

REFLECTIONS

By The Editor: The Supplement

(In November, 1956, twenty-five young people from Branches in the North Lancashire Region of the U.Y.P.L. met at Bolton for a week-end conference. A study Guide, containing notes supplied by the Reverends Joyce L. W. Hazlehurst, D. Richards, J. Rowland, H. L. Short, R. W. Wilde, was used as the basis of discussion. Below are printed SOME of the thoughts expressed by the young people on the themes debated.)

Science and the Future

THE question to be answered was: Is destiny to be governed by science and spiritual experience ignored? Science and religion were not opposed. Each had its own field of research; each sought for truth, but truth of a different kind. Science wanted to know Why? and When? Religion asked: To what purpose? One was concerned with description; the other with values. It was possible for the two enquiries to work together, indeed it was necessary. At present, however, science was the ruling force because the average person was blinded by its achievements, and did not understand its true functions and limitations.

Even so, science was not in absolute power. Men still had to choose between using the discoveries of science for good or evil, and the application of scientific discoveries was debated on a moral level by lots of people. Would this always be? Would there come a time when the discoveries of science were applied without reference to moral and spiritual values?

Religion must see to it that this never happened. We might be frightened by the prospects of the future, terrified at the thought of a thermo-nuclear war, but we *must* never cease to struggle. If science destroyed the world, we must die with our boots on. The churches could do more. For the most part their members were either blind to the situation, paralysed by it, or indifferent to it. What a state of affairs among those very people from whom a lead should come! Young people were frequently bewildered and often fearful of the future they must tackle, but given a lead they would follow, in the faith that God was still the Lord of Destiny and he would triumph in the end whether in this world or some other.

British Unitarianism

Is our faith too coldly indifferent? Contemporary Unitarianism lacked emotional appeal. It was not that the Faith itself, as a movement of religious thought expressed in certain beliefs and attitudes, was inadequate, but that the presentation of it was at fault.

Unitarianism was not properly understood by many of its adherents, and there was a diffidence about its presentation. If Unitarians really understood their Faith, believed in it; if their faith in their Faith was stronger it would lead them to positive action. That positive action would be expressed in a practical application of Unitarianism in the field of human welfare.

Young people want a practical religion. Churches which had no interest in promoting the welfare of their fellow men were not carrying out true religion, and it could not be said that the majority of Unitarian churches to-day were imbued with a desire to live the social gospel. There was a fundamental lack of interest in the needs of the world.

Among Unitarians generally there was little unity. This was thought to be reflected in a small way in the attitude of church members towards each other. Where was the sense of oneness? Why did small congregations in big churches spread themselves all round the nave in ones and twos? Was it not time that the tradition of the family or ancestral pew was abandoned? If people did not sit together during a service it might be conjectured that there was a lack of fellow feeling. One suggestion was that where people had sat separately during a service, they had not taken part in true worship.

Closer relationships in every way between individual Unitarians was desirable. Indifference towards each other led to indifference towards the church, the Movement, the world. When indifference was construed as unfriendliness, either between church members, or on the part of members towards newcomers, then trouble could be expected. For this to happen in a church of all places was the height of ignorance and stupidity.

Our Unitarian Heritage

How far does our heritage influence our present worship and church work? Notes in the Study Guide pointed out that our worship was still "of a Calvinist plainness modified by influences from the Church of England, for emotional rather than theological reasons. . . ." That the influence of our heritage on present-day worship was evident, all understood. But was this influence any longer desirable? Were the existing forms of worship adequate to meet the needs of those who took part, or those who might take part? The Calvinist plainness of our services was plainness indeed compared with the elaborate ritual of the Roman Catholic Church. Perhaps the presence of ritual in some form, other than the little there was now, might attract more people to the Unitarian service.

Some people could accept the Unitarian theological standpoint, but found it necessary to attend the ritualistic service of another communion. The reason was that these people felt unable to express themselves, or find expression of their faith, save in such a form of worship. There was something to be gained from the symbolism of the Roman Catholic service of Mass. There was a great value in the poetic symbolism of Christmas. On the other hand, some thought, ritual of any kind was meaningless and insincere. Even when it was agreeable too much of it would become boring and insincere.

The deep-rooted suspicion, even fear, of evangelism had led Unitarianism into a rut of respectability, the steep sides of which were preventing it from reaching and securing many potential recruits to the Movement. Whatever has been the traditional attitude towards making converts, the time is for Unitarians to take their Church to the people.

What was the Movement doing about it? Should not those churches which were "hanging on" with slim hopes of revival be closed (provided always alternative provision for the "faithful few" could be found) and the money used for expansion in other directions? Where was the sense in keeping our "down-town" churches, served by travelling congregations, when housing estates in the same towns were obvious sites for a church—even if it was only a modest structure. Better a pre-fabricated chapel, warm, full, alive and self-supporting, than a Gothic masterpiece, cold, half-empty and up to its gargoyles in debt.

If the influence of our heritage was at all responsible for the seemingly prevalent idea that ministers can be expected

to live and work without a bank balance, then the sooner this Movement broke with its heritage, the better. Perhaps the security of ministers could be increased if they were "employed" by the General Assembly and paid out of a central fund. They might then be encouraged to speak and act more freely than seemed the case at present. Probably many ministers tempered their views (though they might not admit it) for fear that the truth would cost them their popularity if not their immediate livelihood.

The influence of our heritage on our Faith to-day—its quality, expression and organization—might be detrimental rather than helpful. If that is so, something would have to be done.

Footnote

These are the thoughts of young people. They are not necessarily sound or mature, but they represent what a group of young people are thinking and feeling to-day, and they are important enough to be taken seriously. The North Lancashire Region wish to thank the five Ministers mentioned above for their kind help and co-operation in preparing the Study Guide.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Starting A New Cause

SIR,—Having in mind the letters you have recently published about the difficulty of establishing new groups it may interest some of your readers to hear of the experience of a small group in this town. After holding services in a small Hall for a number of years, it was found that a sufficient income could not be maintained to cover expenses and two years ago it became a regrettable necessity to close down. However a few earnest members decided to do all they could to keep the interest alive, and when two of these members generously offered the use of their private rooms and pianos the way was clear for a continuance of the Church Services. There are now meetings every 1st and 3rd Sundays in the month and the attendance of 8, 10 or 12 members is regular, with the occasional addition of a few extra visitors; our Secretary is a gifted pianist and the peaceful atmosphere of the meetings have proved to be helpful and pleasurable in these times of trouble and disturbance. Many of the services have been taken by one or other of the members, though we have been privileged to have, on 10 occasions this year, the help of Ministers and outside friends to help us.

In the light of our experience it seems to me that any small group with a sincere interest in the Unitarian Movement should find it possible (with patience) to build up a modest foundation of a Church without calling on our over-worked ministers to break the ground, and anyone wishful to make a start could apply to Miss Barker, 14 Gordon Square, London, W.C.1., for names and addresses of any local unattached Unitarian; also it would probably be helpful if an advertisement were given to a local paper asking for names of any interested person.—Yours,

Letchworth, Herts. *E. H. Idip.*

Retreats

SIR,—The appearance in *The Inquirer* of preliminary notices of the Retreat which is to be held at the Manchester College, Oxford, from July 15 to 19, 1957, prompts me to write this letter in the hope of encouraging those who may be contemplating attendance at the Retreat, not having attended one before, but who may not yet have come to any decision about it.

The only qualification which I can claim to entitle me to write on this subject is that I have attended the Retreats at both Oxford and Manchester (and I am already on Mrs. Dickin's list for this year's Retreat), and I know what a help, what an encouragement, and indeed what a joy the Retreats can be. This arises partly from the true companionship of like-minded souls and partly from the sincerity and helpfulness of those who lead each day's devotions; but it is to the enthusiasm, inspiration and generosity of Mrs. Margaret Dickin that the Retreats owe their very existence.

It is true, of course, that the idea of a Retreat will not appeal to everyone. I am sure, however, that there are many who would find it a source of spiritual uplift, and would find it also a delight and a privilege to experience the feeling of quiet joy which the Retreatants share.

Both Ministers and Laity attend the Retreats and details can be obtained from Mrs. Dickin, of 17a Hermitage Street, Crewkerne, Somerset.

It should be remembered that accommodation is limited and the lists fill up quickly. Application should not be delayed too long.—Yours,

Maidstone, Kent. *Leslie E. H. Hones.*

Those Messages

SIR,—As the Secretary of a Unitarian church may I say how much I agree with the letter from three correspondents from Manchester College Oxford, on the length and wording of the messages that are sent out to be read in our churches on special occasions.

At the church which I serve we do our best to ensure that the messages we receive are read to the congregation, but frequently they are too long and often too complex in phraseology to be included in a service of worship. Where the messages are too long to be read from the pulpit they can admittedly be pinned to the notice board, but when this is done it is rather doubtful whether they are read, particularly when, as often happens, a letter is printed on two sides of one sheet of paper.

I do hope that Presidents and Chairmen of bodies connected with our church will bear this matter very much in mind when they draft their messages.—Yours,

London, S.W.12. *Colin S. Dence.*

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and not to the church concerned.

Astley; Bolton: Bank Street, Halliwell Road and Walmsley; Blackpool: North and South Shore; Cheltenham and Gloucester; Coseley, Coventry, Denton; Exeter; Hinckley; Ipswich; Lo[illegible] Essex Church, Mansford Street, Stamford Street; Manchester: Dob Lane; Wallasey and Chester. WALES: Capel-y-groes and Cribyn, Rhydygwin and Cilfan-Aeron. SCOTLAND: Aberdeen.

II. WHO'S WHO AT THE GENERAL ASSEMBLY MEETINGS

Friday Morning Conference

This session is to deal with "The Presentation of our Faith to the Outside World". In the chair at the conference will be Rev. E. Davies, of Sheffield. Mr. Davies has held several Northern pastorates but not least among his distinctions is that of being one of the Unitarian ministers who can speak in Welsh. He is District Minister in the Sheffield area and represents the local association on the Assembly Council.

Both the speakers at this conference are young men who have rendered considerable service and proved themselves keen and enthusiastic workers for Unitarianism.

Rev. Keith Treacher first served the Unitarian ministry in the Midlands where he had charge of congregations at West Bromwich, Walsall and Tamworth. Since 1953 he has held the joint pastorate at Golders Green and Highgate. His "Advance Campaign" efforts at Golders Green have attracted wide attention and achieved no small success. Keenly concerned in interesting young people in church life, Mr. Treacher edited "The Young Unitarian" for a while and is president of the South East Region of the Young People's League.

When able to get away from ministerial duties he enjoys mountaineering and is a member of the Manchester University Alpine Club. He is to lead a party of Y.P.L. members on a youth leadership course in Norway during the summer of 1957.

With Mr. Treacher on the platform will be Dr. Jeremy Goring, a grandson of the late Mr. J. J. Bibby, who was President of the General Assembly, 1939-40. A member of the Old Meeting

(Continued on page 100)

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7754 Editorial: EUS. 2982

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 24, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. Aubrey J. Martin
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. Vallance, 6.30, Mr. F. G. Mason
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BORRIS GREEN (nr. Sevenoaks), Unitarian Church, 11, Miss L. M. Hibbert
BILLINGHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Benchorough Road, 6.30 (March 31st), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mrs. Nora Tempest
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. John Rowland, 6.30, Rev. Dendron Hilton
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bartlett
BRISTOL, Oakfield Road, 11, Rev. A. H. Bartlett, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys John
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Miss Marjorie Read
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Mr. W. McMillan
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. E. E. Lloyd
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Snow
CHICHESTER Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Hobfoland Road, 11, Sunday School, 6.30, Rev. Allen Williams
CROYDON, Free Christian Church, Beech Street, 6.30, Supply
CUPPENHAM, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chase (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Dowding; Stall, 6.30, Rev. A. B. Dowding
DEVIZES, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. K. Sheratt
DITCHLING, Old Meeting House, 10.45, Dr. Jeremy Goring
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. Wassell, 6.30, Rev. F. Sorell
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wareham
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Fiveash
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taylor
ELTON, George's Chapel, South Street, 6.30, Supply
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Carlisle
GLOUCESTER, Barton Street, 3, Mr. W. McMillan
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nevin Cave
HALE CHAPEL, Hale Barns, 10.45, Rev. John Stokes, 6.30, Mr. D. C. Dent
HALIFAX, Northgate End, 10.45, Mr. D. Craven, 6.30, Rev. J. S. Patrick
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dendron Hilton, 6.30, Supply
HINCKLEY, Great Meeting, Baines Lane, 11, Supply, 6, Rev. Leonard Mason
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. Toulmin
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Newarkgate Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11, Rev. Leonard Mason, 6.30, Mr. J. Worthington
LEOMINSTER, Sunday, Miss J. E. Lindsay, The Little House, Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Dr. H. W. Stephenson
LINCOLN, High Street, Unitarian Chapel, 6.30, Supply
LIVERPOOL, Assembly Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
LIVERPOOL, Renshi Free Church, 11, Rev. N. Kirkham
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kirk Mumford
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Rev. N. Kirkham
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Pippa
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Sidwell Pratt
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. Pearce
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne (Also 6.30 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Rev. K. C. Thrasher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gounsell
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. May
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Thrasher
LONDON, Ilford High Road, 11, Mr. T. E. Dalton, 6.30, Rev. Dudley Richards
LONDON, Islington, Upper Street, Penton Hall, 6.30, Rev. A. V. Pite
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. Wadsworth
LONDON, Lewisham, Lee Bridge Road, Manor Green, 6.30, Rev. F. Hankinson
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kelly
LONDON, Richmond Free Church, Ormond Road, 11, Rev. W. M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. Dorothy Tarrant
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. G. E. Prentice
LYTHAM ST. ANNES (Annfield), Channing Road, 11, Rev. W. A. M. Hillary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. B. L. Hopkin
MANCHESTER, Cross Street Chapel, 10.45, Dr. R. W. Weir, 6.30, Rev. T. E. Nuttall
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. Hill Warring, 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. F. Kenworthy
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (March 31st), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Storer
MANSFIELD, Old Meeting House, 10.45, Rev. Kenneth Sherratt, 6.30, Supply
MAPPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEREBROOK, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Rev. Maurice Bennett
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Toms
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 6.30, Mr. Colin B. Wright
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Rev. H. W. Kendall
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. Nuttall, 6.30, Rev. A. W. Vallance
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kerley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
RINGWOOD, Hants, The Meeting House, 6.30, Mr. Eric Kay
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
ROTHERHAM, Church of Our Father, 10.45, Rev. E. A. Davies, 6.30, Dr. F. T. Wood
SALE, Addison Road, 11, Rev. Jerry Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Mosby
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mrs. Davies, 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tebby
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Rev. L. Redfern
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. J. Williams
SOUTHPORT, Portland Street Church, 10.45 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOCKBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 4.30, Rev. B. Vesey (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. B. Vesey
SWINTON, Swinton Hall Road, 10.45, Rev. F. B. Godfrey, 6.30, Rev. W. H. Warhurst
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsell
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fyndyn
TORQUAY, Unity Church Meeting, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Congre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. C. A. Pippa, 6.30, Miss N. Rannard
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jourdain (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Dr. B. Schneider
YORK, St. Saviourgate Chapel, 6.30, Mr. S. Thomas

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Edmunds, Minist. Telephone LX 3321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilkie
WELLINGTON, Service suspended — Enquiries — Mrs. Wertis, Tel. 41-272

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(*Continued from page 98*)

House, Ditchling. Dr. Goring has been a lay preacher in the London and South East Province for some years and from 1952-54 had lay charge of the Forest Gate congregation.

Dr. Goring has had experience in book publishing, serves on the directorate of a printing business and has lately joined the staff of the London advertising business which was founded by his paternal grandfather over 50 years ago. It is said that it was one of the staff of this firm who coined the well-known phrase about people being "Unitarians without knowing it".

Rev. Philip Whiteman who will give the concluding address was Midland Union District Minister when the plans for the Birmingham Assembly were first mooted. He has lately gone South to Dover to serve the Unitarian congregation in that well known coastal town. He has held several pastorates in the North, been a member of the General Assembly Council and holds office now as President of the Social Service Department.

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E. Reeves		2	6
Mr. and Mrs. E. Evans		10	0
	36	1	0

	£	s.	d.
Total Donations and Promises:			
Already published	57,346	14	4
This list	36	1	0
	57,382	15	4

Treasurer: Leslie Procter, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

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